

4401.aaa.30(2)

A
**MOST COM-
FORTABLE AND**
Christian Dialogue, be-
tweene the Lord, and
the Soule.

BY
Mr. WILLIAM COVPER,
Minister of Gods Word.

MATTHEW. 11. 28.
Come vnto me, all yee that are wearie
and heauy laden, and I will refresh
you.

The second Edition.

LONDON:
Printed by T. S. for *John Budge*, and are
to be sold at his shop in Britaines
Bursse. 1611.





TO THE RIGHT
Worshipfull Sir DAVID
MURRAY Knight, spe-
ciall Gentleman of the
Prince his Bed-
chamber.



Tis (right Wor-
shipfull) the
common con-
dition of all
Christians, howsoener dis-
ioyned in place, that they
are militant in one war-
fare against Sathan, with
his principalities, powers

THE EPISTLE

and spirituall wickednesse
whose stratagems are in-
numerable, and the man-
ner of his assaults mani-
fold, he troubleth not all
Gods children one man-
ner of way: for so euery
one might easily espy wher-
in his strength lieth, but
makes choyse of the tenta-
tion, as by long experience
he hath learn'd; it may be
most effectual to work up-
on our natural disposition.
Like as on the other hand
the grace by which God
strengtheneth his children
to resist him is much more
manifold, whereby they
are instructed to use the
armour

DEDICATORIE.

armour of God, with such
varietie of heavenly wis-
dome, that it is a wonder
to see, how by one and the
selfe same sentence of gods
word, at sundry hands,
sundry manner of waies,
Satan is confounded. And
therefore it is very need-
full that in the spirituall
war-fare there should be
a mutuall intelligence a-
mong the Souldiers of
Christ, as well for disco-
uering of Sathans seuerall
sights in assaulting, for
the more his policie is de-
tected, the better may we
eschew it, as also for ma-
nifestation of Gods rich

THE EPISTLE

mercie in assisting.

*For this cause have I
beene induced to commu-
nicate vnto others these
meditations, as it pleased
God by experience to com-
municate them vnto mee,
for in the midst of darke-
nesse which couered the
minde, and restlesse feare
which disquieted the con-
science, the Lord made
them suddainely to breake
out like sparkles of light
sent from his own throne
of grace, bringing with
them light, peace, and ioy,
which in a moment remo-
ued the former feares,
and pacified the perturba-
tions*

DEDICATORIE.

tions of my troubled soule.
As they were unto me, so
I wish they may be means
of comfort unto others:
but I know that the same
argument of comfort,
which hath comforted one
in temptation, doth not
alway comfort another:
Nay, not in the selfe same
temptation, for the Lord
will haue this praise reser-
ued to himselfe, that hee
only is the God of all com-
fort. It is not the word,
(saith Dauid) but God
by the word that did quie-
ken him. Psal. 119. 9. Yea,
the most comfortable pro-
mise of the Gospel is most

A 5 terrible

THE EPISTLE

terrible to the troubled
conscience, except the Lord
by it, worke in the heart a
sense of his mercie: and
therefore such as want
comfort, let them seeke it
from the God of comfort.
Neuert elsse that which
wee haue, wee giue; euen
as we haue receiued it, that
it may stand as a memorial
of my thankfulness to God,
who shewed his great mer-
cy vpon me, when within
my selfe I had receiued the
sentence of death, and a
testimony of my loue to-
ward them who are mili-
tant against Sathan. And
specially of that Christian
remem-

DEDICATORIE.

*remembrance I have al-
way of you in the Lord Ie-
sus, to whose grace I com-
mend you, now, and for
ever.*

Your Worships
in the Lord Iesus,
William Cowper,
Minister at Perth.



*A RIGHT
COMFORTABLE*

*Dialogue, betweene the
Lord, and a trou-
bled Soule.*

The LORD.



My beloued,
why fearest
thou, and art
so cast down
and disquied within
thy selfe? dost thou well
to be angrie with my
chastise-

chastisements? and why art thou offended, that I should make thee like to my selfe, causing thee to walke in that way of inward & outward griefs which I did tread before thee? why refuselt thou to take vp my crosse, and follow me, & to taste of that cup which I dranke before thee and for thee?

The S O V L E.

O Lord, gine me of thy Spirit, and all trouble with thee, or for thee, shall

*shall be sweet unto mee :
what euer thou didst bear.
(O Lord) it was for mee,
and if I were so disposed
as I should, then would I
be content to beare al that
thou (my God) shouldest
please to lay on me. But a-
las, it is my cursed corrup-
tion that makes me thinke
thy crosse myburden. Lord
therefore uphold me with
thy grace, that I may count
thy yoke easie, and find
ioy in these sufferings with
thee.*

The

The LORD.

I Know the cause of thy
griefe and terror to be
the consideration of thy
sins; but I pray thee, why
lookest thou so to thy
sinnes, that thou lookest
not also to my mercies?
why wouldest thou so ex-
toll thy euill deeds, that
thou shouldst extenuate
my rich mercies? or in
any way compare the
one with the other? was
it for thy good deedes
that first I entred into
friend-

friendship with thee? and
thinkest thou now that
for thy euill deedes I will
vtterly forsake thee, see-
ing it is among my prai-
ses, that the worke which
I beginne, I perfect it.
I like it wel indeed, to see
thee griued for the sins
thou hast done against
mee, but I would haue
thee also comforted in
the mercies that I haue
shewd thee. Call to mind
my works of old, & what
I haue done to thee since
thou canst remember:
how cared I for thee in
thy young and tender
yeares? Looke back now
and

and see, did not the Angel of my presence lead thee when thou haddest neither wisdom nor strength to gouerne thy selfe? did I not then beginne to acquaint thee with the knowledge and feare of my name? canst thou denie now that my mercy preserved thee from many sins, whereunto thy nature was prone and ready to haue declined? and when thou sinnedst, with what long patience haue I waited thy turning? and how louingly haue I winked at thy transgressions? and when

when I had giuen thee
grace to repent of thy
finnes , and to seeke my
fauor and mercy for the
finnes of thy youth, with
a melting heart , and a
mourningeie, canst thou
deny that I haue filled
thy heart with my ioyes,
and made thy tongue
burst out in glorying
speeches ? and why then
wilt thou not trust in my
mercies to the end ?

The

The SOULE.

I Were, O Lord, most unthankfull, if I should not confesse that many a time in the multitude of my thoughts, thy mercies haue comforted me, but alas, I haue not answered thy louing kindnesse: for after many mercies receiued, I haue sinned against thee, contrary to my light, and my sinnes are now before me, witnessing that I am unworthy to taste of the sweetnesse of thy mercie any more.

The

The LORD.

IS my mercy onely for
a day, or for a yeare, or
is it for euer and euer to-
ward those whom I haue
made mine in Christ Ie-
sus? wilt thou restrain my
mercies, and limit them
within so narrow boundes,
as to thinke they cannot
be extended ouer all thy
transgressions? wilt thou
mesure my mercies with
so narrow a spanne, as
to think I haue no more
to giue, then thou hast an
heart to conceiue? Is it
not

not among my praises,
that I am able to do ex-
ceeding abundantly a-
boue all that my chil-
dren can aske or thinke
of me? knowest thou not,
that as the heauens are
about the earth, so my
thoughts are about
thine? hast thou not con-
sidered that my mercy
is about all my workes?
how much more then is
it about thee, who art
nothing in comparison
of my workes? and if it
be about thee, how
much more about all
that thou canst doe? why
then wilt thou match thy
finnes

sinnes with my mercies?
If I require such mercie
in my Children, that I
will haue one of them
to forgiue another, not
onely seauen times, but
seauentie times seauen
times; what pitie and
compassion, and readi-
nesse to forgiue is in my
selfe? Therefore my be-
loued, despaire not for
the multitude of thy sins:
but be comforted with
my promises of mercie.
I haue made them with-
out any exception of
time; for at what time
soeuer a sinner doth re-
pent him of his sinnes, I
haue

Esay 1.

Ezek. 8. 32

haue promised to put away his wickednesse out of my remembrance. I haue made them without exception of finnes; for albeit your finnes were as skarlet, they shall be made as white as snow. I haue made them without exception of persons; for whosoener shall depart from his wicked waies, & turn to me, I shall receiue him. Let this threefold vniuersalitie of my promises sustain thee, that thy infidelitie contract not my mercies into narrower bounds then I haue extended them.

The

The SOVLE.

BE mercifull(O Lord)
to my infidelitie, I be-
leeue in a part, Lord help
my unbeleeefe, stablish and
confirme my vnstable
heart, with thy good and
holy spirit. My conscience
doth in such sort condemn
mee, that I stand in feare
of thy Iustice; for thou
art greater then the con-
science, and wilt much
more condemne mee, if
thou dost enter into iudge-
ment with me.

B*The*

The LORD.

O My beloued , consider that the cause of thy present vnquietnes , is because with the one eye , thou lookest to thy sinnes , and my Fathers Iustice : and with the other lookest not to mee , in whom his Iustice is satisfied , and thy sinnes punished already . Tell mee , I pray thee , thinkest thou to get in thy selfe , and the holines of thy disposition , that which shall exempr thee from

from the feare of his
Iustice? or art thou con-
tent to seeke it in mee?
if in thy selfe thou see-
kest it, remember what
thou art doing: wilt thou
haue the Lord bound
and obliedged to thee?
wilt thou be thine owne
Saviour? or shall it be
said, his mercy saued
thee not? if no miserie
were in thee, whereupon
should his mercy be
manifested? and if thy
disposition in the earth
were such as it should
be, then what remaineth
but that the praise of his
mercy should fall to the
B 2 ground?

ground? Turne thee therefore to me and seek thy life in me. If thou wilt know what is thine: thou art a sinner; let my praise be reserved to my selfe, I am thy Saviour. Esteemest thou that my wounds are ineffectuall? or that there is no force in my sufferings? countest thou thy finnes so deadly, that my merit and vertue cannot cure them? Will any Physicion powre out a rare oyntment, either where no need is, or else where it cannot profit? and thinkest thou that my
father

father would haue my
bloud to be shed in vain?
If his Iustice terrifie
thee, remember his Iu-
stice was satisfied in me,
and that hee pronoun-
ceth this sentence him-
selfe; *This is my wel-be-
loued Sonne, in whom I
am well pleased.* I came
into the world not to
call the righteous, but
sinners to repentance.
Tarry not from me be-
cause thou art a sinner,
but for that cause come
to me, and I will refresh
thee.

The S O V I E.

O Lord , I know that
there is a cleansing and
reconciling vertue in thy
bloud; that life is in thy
death : but still I feare my
sinnes deserue thou shouldest
never apply thy vertue
nor thy merit to mee;
for alas I find that yet
the old man is strong and
liuely in me; and that yet
the motions of sinne haue
power in me , to bring
forth fruit vnto death.

The

The LORD.

BE not, I pray thee, in-
iurious to the worke
of my grace in thee;
complain: not so of thy
corruption, but that
thou maist giue vnto me
mine owne praise. Canst
thou deny but that thou
hast felt my power wor-
king in thy soule? haue
I not sprinkled thy con-
science many times with
the pacifying bloud of
Christ; from which hath
flowed to thee such a wit-
nessing of good things;

B 4 such

such a fence of mercie,
as for the time hath filled
thy heart with ioy,
and thy mouth with
songs of praise? Haue I
not sometime stirred thee
vp in great feruencie to
call on the name of the
Lord? haue I not made
thee to giue Christs
name a publike testi-
mony, with thine owne
disaduantage? & how oft
hath thine heart beene
effectually moued at the
hearing of my word, in
such sort that it hath
wrought in thee an ho-
ly remorse, and an in-
ward contrition for thy
finnes,

finnes, which hath broken out into teares? haue I not made thee a wrestler against thy inordinate lusts? haue I not giuen thee strength many a time to stand against Sathans temptations; whereas if I had left thee to thy selfe, how oft haddest thou beene made a prey to thine enemy? remembrest thou not that the Tempter hath assaulted thee, but I haue with-drawne the occasion of sinne? and when the occasions serued, did not I restraine and hold backe the
B 5 tempter?

Tempter? yea, when both the tempter & occasion wer present, haue I not filled thy heart with the feare and loue of my name, and to kept thee frō sinning against mee? and whereas many times of thy weakenesse thou hast offended, did I not with a melting hart and mourning eye, raise thee againe, and renew my former familiaritie with thee; so that thou canst neuer say, from the first howe that I begun to renewe thee, that I suffered thee to lie still in thy sinne, as I
haue

haue done others that
are strangers from my
grace? And many moe
notable effects of my
working in thee, thou
canst not denie. Are not
these the vndoubted
tokens of my grace in
thee? will Nature doe
such things? maist thou
not feele by these that
I haue begun to apply
to thee Christs merit for
the remission of thy sin,
and Christs vertue for
quickning thee to a new
life? therefore thinke of
thy selfe as basely as
thou wilt, but let the
woorke of my grace
be

be esteemed of thee according to the excellency of it : be humble and cast downe when thou lookest to thine owne corruption ; I find no fault with thee, but I reioyce and am glad at the new workemanship which I haue begunne in thee. Indeede, if there were nothing in thee, but that which thou hast of Nature, thy estate were miserable: but seeing thou seest a new workemanship in thee, be comforted : art thou so in darkenes that there is no light in thee? or
doth

doth sin so possesse thee,
that beside it also there
is not in thee a will to
doe good, and a loue to
righteousnesse, if thou
saist thou hast no sinne
in thee, thou art a lier;
and if thou saiest that
there is no other thing
in thee but sinne, thou
art also a lyer. And thin-
kest thou, that seeing I
haue begun to translate
thee from darknesse into
my light, and to make
thee a new creature,
thinkest thou that I will
leau thee, vntill I haue
done my worke in thee?
Therefore my beloued,
giue

giue not such care to Satan, or thine own corruption, as to take their testimonie against mee, or to make thee thinke that my pledges which I haue giuen thee, are not worthy of credit, that by them thou shouldest be assured of mercie.

The Soule.

I Cannot denie, O Lord,
*but that many times I
haue felt the sweetnesse
of thy heauenly consolati-
ons, which haue greatly
reioyced*

reioyced my Soule. But alas, my grieve is so much the greater, that in mine owne default I should now be deprived of them; for I haue griued thy holy spirit; yea, I haue done what I could to quench him, and therefore it is, that the Comforter, who was wont to refresh my soule, is away; neither can I feele his presence with me as before.

The LORD.

BEcause I am not changed, therefore is it

it that yee O sonnes of
Jacob, are not consumed.
Many indeede are the
changes whereun to yee
are subiect, but I remain
the same, and there is
no shadow of alteration
with me. *Iam. i. 17.* Be
not therefore afraid O
my wel-beloued, neither
esteeme thy selfe to be
reiected of mee, albeit
that sometime I hide my
face from thee; all my
wayes are mercy and
truth to mine: It is for
thee, that sometimes I
goe from thee; and it is
for thee that againe I re-
turne vnto thee: for if I
come,

come, it is for thy consolation, that continuall heauinesse through thy manyfolde temptations shold not oppresse thee. How oft hast thou found this, when thou wert sicke of loue, I haue strengthened thee with the flagons of my wine, & comforted thee with my Apples? my fruit hath beene sweet in thy mouth, and I haue put my left hand vnder thy head, and with my right hand I haue embraced thee. *Cant. 2.*

But lest the greatness of my consolations should

should exalt thee to disdainethy brother, and offend me by imputing that to thine owne disposition, which thou hast of my dispensation. I haue againe withdrawne these glorious feelings from thee: giue mee the praise that I know best, what is expedient for thee. Had my seruant Saint *Paul* need to be humbled with the buffets of Sathan, lest he should haue beene exalted out of measure by the greatnesse of his reuelations, and hast not thou need that by thy
inward

inward exercises I shold
hold thee humble? If my
comforts were alwaies
present with thee, thou
wouldest thinke thy hea-
uen and permanent Ci-
tie were on the earth,
and so cease to enquire
for a better to come:
thou wouldest take the
place of thy banishment
for thy home; and the
earnest, for the principal
summe which I haue
promised thee. Consi-
der this wisely with thy
selfe, that albeit I laugh
not alike on thee at all
times, and fill thee not
alway with my ioyes, yet
I alwaies

I alwaies loue thee : for whom I loue , I loue vn-to the end. If I close the doore of my chamber vpon thee , it is not to hold thee out, but to learne thee to knocke. If I couer my selfe with many vailes , that thou canst not see a glance of my louing countenance it is onely to stirre thee vp to seeke me: and if sometime I seeme to go from thee , it is to prouoke thee to follow mee, that thou maiest make haste from the earth to heauen, where thou shalt enjoy me without intermission

mission. Was *Ioseph* so wise as to conceale his tender affection from his brethren, til he brought them to an humble acknowledging of their sin? and was he againe so louing, that when he saw them humbled, his affection was inflamed, & compelled him to reueale himself vnto them? and thinkest thou that I am lesse wise and louing in dealing with mine. I gaue at the first, sharpe answeres to the petitions of that woman of Canaan: and so will I sometimes seem to deale roughly

roughly with those whō
I loue, and to be angric
euen at their prayers;
but in the end I will
make my loue manifest
to them, and with my
endles mercies Imbrace
them.

The S O V L E.

Suff-r mee yet once a-
gaine (O Lord) to speak
vnto thee, that thou maist
answere mee, and I shall
complaine no more. If we
saw that such wer our dis-
position as thy holy word
doth require in vs, then
should

should thy comforts re-
ioyce v^s, but alas, how far
am I from that which I
should be? my strength is
enfeebled, therefore doe
my inordinate affections
oft times ouercharge me:
If I turne mee to pray, I
cannot for the hardnesse
of my heart: the contrite
spirit, the melting heart,
the mourning eie, is gone
from me: If I seeke com-
fort in thy word, I find
it not; I am troubled al-
so with doubtings, armies
of feares and sorrowes are
against me. & all through
weakenesse of my faith;
for partly for want of
that

that light that should inform mee: my infidelitie abuseth me to thinke that thy visitations come from thine anger, and causeth me to answer the errors of my conscience, as if they were iust accusations; and partly for want of that apprehending & applying vertue that is in faith, I am spoyled of the comfort that thy word hath offered vnto me: therefore O Lord, haue pitie on the desolate state of my soule.

The

The LORD.

L Et not(my beloued)
the consideration of
thy wants , defects and
imperfections discour-
rage thee : remember
that the mesure of grace
which I haue giuen to
my Saints vpon earth,
I haue called it an ear-
nest-pennie, and the first
fruits of the spirit, to tell
them that what euer
grace they haue gotten,
it is nothing in compa-
rison of that which they
wil get. Seeke not there-

C fore

fore that in the earth,
 which I haue resolved
 to giue thee no wayes,
 till thou doest come to
 heauen: thy blessednes
 in this life stands not in
 a facietie and full enioy-
 ing of that which thou
 wouldest haue, but in an
 hungry and thirsting
 for it. If I had pronoun-
 ced them blessed that
 are now satisfied with
 righteousnesse, then thy
 wants might most iustly
 haue discouraged thee;
 but I called them blef-
 sed that hunger. If ther-
 fore thou dost follow af-
 ter sanctification, and art
 wearie

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wearie of the seruitude
of thy sinne; if thou dost
seeke comfort in my
Word, and canst find
none of these at the
first, as thou wouldest;
yet remember I haue
promised to fulfil the de-
sires of them that feare
me. If it grieue thee that
thou canst not pray at
all times alike, remem-
ber that my children
are oft times euil ludges
of themselves, and that
their estate is not alway
to be measured accor-
ding to their feeling, for
many prayers may be
made in them, to me by

C 2 my

my spirit with sighs and
sobs which they them-
selues are not able to
expresse, yet are knowne
to me, and are like loud
crying voyces, which I
cannot but answer.

The SOVLE.

O My Soule, content
thee with the Lords
dispensation, and doubt
not, but all thy wants &
holy desires shall once be
satisfied: remember how
careful thy Saviour was of
those people that followed
him, I haue compassion
(saith

(saith he) on this people, because they haue continued with mee already three dayes and haue nothing to eate: I will not let them depart fasting, lest they faint in the way. O most sweet & comfortable speeches, they seeke not from him, and he is careful to giue them. If hee was so carefull to satisfie their bodily necessities, will he neglect the spirituall necessities of his owne? they followed him three daies, and he counteth it a long time; they are to goe from him, and he feareth lest they faint:

O my distrustfull Soule,
wilt thou once learne to
trust in the mercie of thy
God assuredly? will hee
not satiate thee, who seeks
him? will hee not answer
thee, who cries unto him?
will he not care for thee,
who hast waited vpon
him, not three daies, but
many yeares? and will he
let thee faint in following
him, who would not let
them faint, who were to
goe from him? O sweet
Saviour, happie are they
who trust in thee, (Lord)
therfore increase my faith
in thee, that nothing be a-
ble euerto sunder me from
thee. The

The LORD.

AS for the weakenesse
of thy faith, which
I see is the ground of all
thy trouble, it proceedeth
either from the
want of knowledge, or
else from the lack of application.
It is indeede
a special benefit to haue
the minde enlightened
with true light. Seeke
therefore my light to
shine vnto thee by continuall
prayer and searching of the
Scriptures, that thou be not troubled

C 4 with

with the errour of conscience, as if it were a iust accusation. I haue set conscience indeed to be a warner vnto thee; but then shalt thou take heede to her warnings, when they are warranted by my word. If the errour of thy conscience terrify thee in anything, and make thee thinke that thy crosses and visitations doe come from my anger, goe and informe conscience better by the Word; remember whom I chastise, I loue: and when I chastise thee, I am not seeking

seeking a satisfaction to my Iustice; what maruell such thoughts disquiet many? Consider I pray thee, that notable promise of mine, made to my seruant *Dauid*, and in him to all the rest of my Saints. *If they breake my statutes I will visit their transgressions with my rods, yet my louing kinde-nesse will I not take from them, neither alter my co-uenant.*

K. The SOVLE.

O Word ful of comfort
my soule forget it ne-
uer, that euen when his
rods are laid on thee, yet
his louing kindnesse is not
taken from thee, and
though thy transgressions
be many, yet will hee not
alter his Couenant with
thee: remember it I say,
that in thy trouble thou
giue no more place to these
misconceptions of Gods
working with thee, as
godly Iob thought in his
trouble that the Lord
was

was pursuing him for his
sinnes, and making him
to possesse the iniquitie of
his youth, which as yet ap-
pears by the course of that
history, was not the Lords
intention: so haue I thoght
many times that the hea-
nie hand of the Lord laid
on me, had proceeded from
his wrath, as if he had
shut vp his tender mercy
in displeasure from me for
euer: but Lord let thy
light abide with me, that
I sinne no more with such
distrustfull motions a-
gainst thee: and now
Lord speake on yet fur-
ther to thy seruant, for
thy

*thy comforts haue reioyced
my Soule.*

The LORD.

NOw concerning the
weakenesse of thy
Faith in the apprehensi-
on and the application
of my promises: remem-
ber that I am hee who
will not breake the brui-
sed Reede, nor quench
the smoaking flax: what
smaller thing is there
then a graine of mustard
seed? albeit the measure
of thy Faith were no
more, yet haue I not
excluded

excluded it from the participation of my promises. A louing Father will delight to be holden by the hand of his tender childe, and knowest thou not that as a father spareth his sonne, so will the LORD spare them that feare him? Hast thou not read, that suppose the faith of my seruant *Jacob* was very weak as thou maist perceiue by the great feare hee conceived of *Esau*, yet his weake faith was able to hold mee till I blessed him. Be not therefore discouraged: for albeit thou

thou canst not lay hold
on me , with the hand of
strong faith , if thou
canst but touch the
hemme of my garment
with thy finger , thou
shalt draw vertue out of
me. Consider also with
thy selfe, that the faith
of my children is neuer
greater then when their
feeling is weakest , and
least perceiued. It is easie
for euery one to beleue
in the midst of glori-
ous feelings and vnspea-
kable ioyes ; but when a
man can feele no sensi-
ble comfort in me , and
yet beleeueth in me and
waiteth

waiteth on me for comfort, certainly the faith of that man is great: and such was the faith of my seruant, who in his greatest trouble gaue me this answer: *Albeit thou wouldest slay me, O Lord, yet (both against sence and feeling) will I trust in thee.* And did not also that woman of Canaan, with inuincible Faith cleaue to my mercie, euen then when shee had no feeling of mercie, and I gaue her no fauourable answer; for which in the end I called her Faith, a great Faith?

The

The Soule.

O My Sauour , thou
art the strength wher-
by I stand in temptation:
cursed be hee that would
make my Soule to con-
ceiue wrongfully of thee.
Be mercifull (O Lord)
unto mee , and neuer let
the malice of mine enemy
preuaile ouer mee. Sweet
Iesus keepe the heart that
through thine owne grace
would faine keepe thee:
and now my Soule , re-
member that this is but
the

*the time of fighting, the
time of triumphing will
come: why then shall the
continuance of these rest-
lesse assaults disquiet thee?
If thou haddest neuer
beene victorious but once
in all thy life time; yet
what mercy had it beene
that the Lord in the
middest of the battaile
should make thee tri-
umph? but thou canst
not deny that many ioy-
full victories now and
before hath the LORD
giuen thee.*

*Therefore now my
Soul:, reioyce and return
to thy former rest, for
the*

the Lord hath beene beneficiall to thee , and account thou euery one of these temporall victories a pledge to thee of that full and finall victorie , that once thou shalt enjoy ouer all thine enemies , when the God of peace shall tread downe Sathan vnder thy feet.

The

The SOVLE reioyceth
in the LORD.

O Lord, if such comfort be in thy Crosse,
what is in thy Crowne?
and if thou dost giue vs
such ioy, when thou takest
vs into thy hand to
correct vs with thy rods,
LORD what wilt thou
make vs to finde when
thou shalt embrace vs in
thy armes, to kisse vs
with the kisses of thy
mouth? Oh that these feelings
might for euer abide
with

with mee: what trouble
would not be easie where
thy comforts are present?
Surely O Lord, all trouble
vanisheth so soone as thou
dost begin to glance vpon
my soule. Therefore O my
Loue, my light, my life, my
ioy, my Crowne, my glorie,
my strength, my help in the
time of need, stand thou
on my side, and I will not
feare what my enemy can
doe to mee. O happy time
that euer I knew thee:
Blessed be the name of the
Lord for euermore.

The

The SOVLE doth triumph ouer Sathan.

O **E**nemie Sathan, albeit thy enmytie for the present be troublesome unto mee; yet I thanke my God through Iesus Christ, that thou art against mee, and that hee hath put mee in his war-fare to fight against thee. When I consider that in Paradise the Lord proclaimed irreconcilable enmitie betweene thee and my blessed Saviour,
the

and
ad a out it out
out and
and

the seed of the woman,
Christ Iesus, I account
my selfe happie that thou
art against mee : and
that grace is given vnto
mee to fight against
thee : for thereby I know
that I am none of thine,
but that I doe stand on
that side, whereof Christ
is the Captaine, all his
Saints are Souldiers, and
the victory is most cer-
taine.

O deceitfull Serpent,
if I haue found such ter-
rour arising of these sins,
which foolishly I did by
thy intisements : what
should I haue found, if
I had

I had followed thee in all
the rest, from the which,
the Lords preuenting
mercies did keepe mee?
I haue learned by expe-
rience, that thou art
a faithlesse traitour; thou
doest tempt a man
to sinne, and for the same
sinnes which hee doth by
thy instigation, thou art
the first that doth accuse
him. The Lord confirme
this good purpose of my
heart, that I neuer bear-
ken any more to thy ly-
ing words, and suffer
not my soule to be cir-
cumuented with thy de-
ceitfull snares. And as
for

for the worke of my sal-
uation, seeing it is a work
that my God will worke
in despite of thee, where-
fore shall I regard thy
testimony? Thou didst put
it in question to my Sani-
our, whether or no hee
was the Sonne of God,
and what maruaile, if
thou darest say to his
children, that they are
none of his? Is there any
truth so undoubted, but
thou darest denie it at a-
ny time? why therefore
shall I enter into dispu-
ting with thee any more?
My saluation standeth nei-
ther in thy questioning,
nor

nor in my answering, but
upon the Lords unchange-
able decree of Election. If
thou shouldest speake for
mee, yet should I not be the
better; neither if thou
speake against me, am I the
worse. When thou didst
confesse that Iesus was the
Sonne of God, he rebuked
thee, and thought it no ho-
nour to him to haue thy te-
stimony. When thou didst
cry out, that Paul & Silas
were the Seruants of the
most high God, albeit thou
spake the truth, yet did
they not accept of thy testi-
mony: so although thou
wouldest say to me, that I

D

were

were the elect Child of God, shall I thinke my selfe the surer for that? and if on the contrary thou doest deny it, am I therefore the more unsure of saluation? Speake what thou wilt; thou art alwaies like thy selfe, thou hast beene a liar from the beginning. Cursed of the Lord art thou in all thy waies, and with all thy confederates: Cursed are they that are in friendship with thee: and blessed for euer be the Lord, who hath deliuered me from thy deceit and tyranny.

The

*The Conclusion of the
Dialogue.*

BLessed be thou , O
LORD, for that it
hath pleased thee to vi-
sit the base estate of thy
seruant, to succour me
in my distresse, and to
comfort me with thy
mercies, LORD euer-
more feed me with this
Manna, and refresh me
with the springs of the
Water of Life. Shew at
all times some signe of
thy mercy on me, that
mine enimie Sathan,
who laboreth to diquiet

D 2 me,

me, may be ashamed,
because thou art with
me to succour me.

*A Comfortable Medi-
tation.*

IF yee will marke and
consider, yee shall find
that the Children of
God, in all their temp-
tations, are not so much
doers with their will,
as sufferers against their
will. This Cogitation
comming to my mind,
suddenly comfort did
spring in the midst of
trouble,

trouble, God giuing me
Grace to vnderstand,
that these motions,
wherewith I am trou-
bled, were not so much
actions done by me: for
in truth neither do I like
or allow of them, but as
spirituall oppressions of
mine enimie, who still
warreth against mee,
sometimes with armies
of feares; sometimes
with armies of doub-
tings; and sometimes
with bands of vncleane
and wandring motions;
& sometime with troupes
of worldly cares, making
inuation vpon my soule,

and laboring to quench
that sparke of spirituall
life, which the LORD
had begunne in mee :
therefore aunswere for
mee O Lord , for I suf-
fer violence. My enemy
would oppresse me, but
Lord, my hope for euer
is in thee , succour mee
with thy strength , and
I shall liue , and Lord
impute not to mee any
of those sinfull motions,
which my enemy raiseth
in me against my Soule.

Consider this wisely,
O my Soule., and re-
member it : God that
hath entred thee into
this

this war-fare, and is thy
spectator and helper,
will neuer reckon vp to
thee Sathans deeds for
thine: and learne thou
wisely how to distinguish
them, and faint not for
them, but comfort thy
selfe as long as thou
art able to stand to thy
protestation, that thou
doest suffer violence in
them, and canst say with
the Apostle: *This is not*
I, but sinne which dwel-
leth in mee. O Lord,
deliuer mee from the
rage of this spirituall ty-
ranny. Many a time haue
I looked

swallowed vp, but thou
hast sustained mee. Bles-
sed be my God for euer,
and the LORD be my
strength to the end.

A Prayer.

○ Lord, how can it
be possible, that my
Soule can liue here in
this absence from thee?
or walke in the midst
of these continual snares
or stand against these
raging temptations, ex-
cept it please thee now
and then to shew thy
face vnto mee. *Iosephs*
state in prison was not
so

so heauy as mine ; his temptations in *Potiphers* house were not so continuall as mine are: & *Daniels* feare in the midst of Lyons , was no greater then mine , who euery day tastes of a thousand deaths: *Jeremy* in his dark dungeon was not vexed with such horrors as daily gather themselves against mee. The onely comfort of my soule is in thy mercies , thou wert with *Ioseph* , and therefore the prison was more pleasant to him then *Potiphers* palace: thou wert with *Daniel* &

D 5 there-

therefore the raging Lyons were peaceable to him. Lord be with me, & increafe thy strength in my soule, and I shall liue. Though the time be not yet come wherein I shal appeare in thy presence and see thee; yet Lord, let me haue in this land of my Pilgrimage those glances of thy sweet and louing countenancethat may sustaine me; for thou Lord art able to let me see as much ioy in thy sweete face in one houre, as may sustain me for euer. And without this sight, how can my
faith

faith but faile, my hope
but houer, and my life
but languish? therefore O
Lord, hide not thy face
from my soule for euer,
but as thou doest ac-
quaint me with troubles,
so let mee see thee at all
times, that as thy suffe-
rings do abound in me,
so my consolations may
abound through Christ
Iesus. I know thou al-
waies beholdest mee in
mercy, but Lord, let mee
see that thou lookest vp-
on me, that I may feele
thy mercies sweet vnto
my Soule. *Amen.*

FINIS.